Tourism in a Globalizing World

Elena V. Yudina[a], Tatiana V. Uhina[a], Irina V. Bushueva[a] and Natalia T. Pirozhenko[a]

[a]Russian State University of Tourism and Service, Moscow, RUSSIA

ABSTRACT

The relevance of the investigated problem is caused by the fact that virtually no comprehensive research on issues related to tourism as an integrative multidimensional phenomenon in the socio-cultural environment in the context of globalization has been made by now. The purpose of this article is based on sociological and cultural approach to analyze tourism as a social phenomenon in the context of globalization and multipolarity of the world social system. The leading methods of investigation of this problem are the analysis and synthesis enabling to consider tourism as a complex and global phenomenon. The article presents a systematization of knowledge about tourism as a social phenomenon; also theoretical basis has been expanded for a comprehensive analysis of the socio-cultural aspects of tourism in the era of globalization. The main provisions and conclusions presented in the paper can be used for the further development of methodological approaches in the research of international tourism as a social process for the regulation of tourist flows and the training of specialists in the field of tourism.

Introduction

The second half of XX - beginning of XXI century can be legitimately called "The epoch of tourism": tourism has become an integral part of society in developed countries, and one of the means to meet people's recreational needs. The number of international tourist visits has increased by 4,4% in 2015 reaching 1 184 mln., according to the recent data of International Tourist Organization UNWTO (UNWTO, 2016). In 2015 about 50 mln. tourists more travelled abroad in comparison to the data of 2014. 2015 has become sixth year in a row where the growth of tourism industry is noted. The number of international tourist visits in this period has risen by 4% and more beginning

CORRESPONDENCE Elena V. Yudina   ✉ itbrmat@mail.ru

2010. The tourism sphere is growing quicker than the global economy – 3% versus 2%. It is also growing quicker than retailer's sector, business and finance services, transport. Tourism is one of the largest high-profit and dynamically developing economy industries in many countries. The USA, Great Britain, Thailand, Hong Kong, Turkey and Japan get the biggest profit on tourism Experts highlight China, Brazil, Indonesia and Russia as tourist directions of rapid growth.

Nowadays, the most characteristic tendencies of the international tourism are commonly considered the diversification of the tourist product, the search for new tourist destinations, reducing the average duration of tourist trips, the choice of alternative means of accommodation and transport, as well as the search for reasonable prices (Yudina, 2015). Tourism as the socio-cultural aspect is an indicator of standard of living; contributes to the preservation of cultural heritage and historical values; the formation of a mutual interest of people of different nationalities; leads to an increase in tolerance and respect between them; the stabilization of inter-ethnic and international relations (Petrova, 2009a).

At the same time, the changes that occur in modern Russian society have formed a new ideology of travelling and touristic activity. Although Russian consciousness traditionally assumed travelling as an opportunity to feel the communion to higher spiritual values, the majority of modern tourists consider travelling as the 'self-search' more important, testing the significant roles of social behaviour. Thus, tourism is losing its previously inherent social and cultural developing functions (Yudina, 2014). These changes cause a number of negative, and to some extent socially dangerous trends, because in mass culture the orientation on tourism is replicated as on a kind of super-value, and on the model of "resting and travelling man", which is not burdened with social obligations (Tchaban, 2006).

Methodological Framework

Methodology

The sociological theories of middle range have made the basis of the analysis of tourism in the term of globalization: Sociology of social change, sociology of migration, intercultural communication theory. The research is based on the key ideas, which are contained in the theses of domestic and foreign scientists in the field of general sociology, cultural studies and psychology.

Research Methods

During the research the following methods were used: theoretical (analysis, synthesis, concretization, generalization); empirical (the study of the experience of tourism practices, regulatory and instructional documents).

Results

The globalization of culture

The nature of modern tourism is defined by the conditions of globalization, and in the modern world tourism is increasingly considered as one of the most effective ways of enhancing interaction between representatives of different

cultures and countries, also as an important control mechanism of intercultural dialogue of the nations, and as the practical method of developing the principles of international cooperation. One of the criteria for the country's involvement in the processes of globalization is the level of development of tourism as a social institution, which contributes to the implementation of the principles of openness, partnership and intercultural interaction (Petrova, 2009b).

Globalization serving as the social transformations' macro factor, contributes to the intensification of the processes of social stratification and the formation of structures aimed at implementing the diverse interests of society (Ashkerov, 2007). Among them a special place belongs to the Institute of Tourism, which to some extent accelerates the processes of the individual's socialization through its inclusion in intercultural communication (Harris & Katz, 2004). Traditionally, tourism is considered as an industry of the production and implementation of public services; at the same time, its role in modern society cannot be limited to economic content, because this sphere as a key element of the social infrastructure promotes a culture of tolerance, to some extent it smooths out the contradictions and removes tensions between nations.

The interaction of cultures and their dialogue are the most favorable foundations for the development of interethnic relations (Kirabaev, 2005). Conversely, when there is public inter-ethnic tension and conflicts, the intercultural dialogue is sophisticated; cultural interaction may be limited in the field of inter-ethnic tensions of the nations, which are bearers of these crops (Koksharov, 2007). By this way, the dialogue of cultures can be the factor of reconciliation, preventing beginning of wars and conflicts. It can remove the tension and create an environment of trust and mutual respect. In addition, the exchange of spiritual values, familiarity with the achievements of other cultures enriches a person. Cultural interaction takes place in the process of interpersonal communication. At the same time, cultural subjects, perceiving the content of a particular culture, on the one hand enrich the content of the national culture, and , on the other hand, they are combined on the basis of the content of the significant cultural values. During the process of interpersonal communication, expansion of the range accessible data sources about the different culture occurs, so that allows to overcome the existing negative stereotypes and prejudices and to contribute to the mutual enrichment of people's spiritual aspect.

The end of XX and the beginning of this century characterized by increasingly strong manifestation of the impact of globalization, which affected all spheres of society, including the socio-cultural aspects. As noted by culture experts (Snegovaya, 2007), this is caused by the occurrence of a number of relatively new trends during the cultural development:

— the increase of speed and scale in the sociocultural changes in general;

— domination of integrative trends in culture against the background of exacerbation its differentiation and diversification trends in the different social systems;

— the increase of intensity in the cultural interactions in the information society;

— advent of the western culture, often in very aggressive forms (cultural expansion, westernization);

— scale growth in the cultural industry resulting from the emergence of TNCs in the production of cultural goods and services;

— empowerment of the globalization on the value-normative foundations of national cultures in the process of societies' modernization;

— symbols and cultural universal globalization, especially mass culture;

— needs exacerbation in cultural identification under these conditions;

— expansion of influence of English language in the modern communication options and communion;

Undoubtedly, the rapprochement of cultures contributes to such factor, as mass international tourism. During the various tours, there is an actual chance to get acknowledged with both level of development of certain historical eras and civilizations and with the degree of improvement in various spheres of human life and activity. Historical succession factors are visualized; cognitive, informative, communicative, evaluating aspects of reality perception are significantly activated. During the tour passage, one is getting acknowledged and familiarized with the 'foreign' social-cultural space; each tourist subconsciously makes a comparative analysis of his perception of nature, society and a separate individual both in 'foreign' and his own society (Sokolova, 2006, 2007). Therefore, tourism works towards acquaintance, identification, studying and matching in terms of national character, mentality, archetypes.

It is obviously to note the fact that travelling have had an impact on formation of the religious (ideological), and the national cultural space in a broader sense. In the framework of all the religions, religious and pilgrimage tourism led to the formation of the spiritual spaces, creating a certain confessional mental universe. More than 90% of tourist interest objects, anyhow, connected with the cult or religion; these aspects are either important nowadays, or have already lost their significance. These cultural and historical values, entered as an integral part (or as a foundation) of a program of various stages, are forming a specific cultural, historical, religious and other space (Sokolov, 2006).

Thus, through tourism in today's world the escalation of cross-cultural communication becomes possible in a planetary scale. It is promoted by a social and cultural tourism services, which, to a certain extent, present a new social institution, including its own socio-cultural functions (Yarskaya, 1998):

— social construction, development and expansion of social and cultural space as a habitat;

— value-conscious acquisition of time and cultural values;

— the implementation of social and environmental trends of interaction of global and regional flows of culture;

— realization of social mobility and sustainable global development;

— individual satisfaction of aesthetic, intellectual and existential needs;

— creation of social and economic diversified complexes as the tourism and service industry (such function is connected with the important one component of the new social institution, including investment and business aspects, assuming the creation of jobs for the hotel and tourist service organization). Therefore, social and cultural issues of habitat enhance the natural human

environment in constructing the educational environment, way of living, careers, employment, socio-cultural service and multiple forms of social mobility.

As the result, in the process of travelling tourism provides an opportunity to meet peoples' cultural needs and to get acquainted with the historical and cultural sights, which are an integral part of the socio-cultural sphere in modern society.

As a substantial component of the social and cultural of the modern society spheres, cultural approach to the study of tourism enables to identify the real social and spiritual significance of tourism, which is caused by system's development of contemporary cultural practices, the formation of a new understanding of the cultural place in social development and awareness of the need to preserve cultural diversity in the world (Minaev & Bushueva, 2014).

Currently, global infrastructures generate enormous opportunities for the diffusion of cultural flows, increasing their intensity and density. It helps to activate the process of unification and integration as "everywhere the same", and the expansion of a standard lifestyle. Its elements are combined into a certain wholeness; they are integrated based on its proximity, cultural similarity of signs, symbols, norms, and their stereotyping (Benhabib, 2003).

The nature of tourism changes, including its cultural aspect, is determined by the conditions of globalization; its role in the modern world is more and more displayed in the effectiveness of tourism as a tool for increasing the interaction between people of different cultures, as well as a practical method of developing the principles of international cooperation, a distribution channel of cultural-educational models that focus on open-mindedness and mobility.

The spatial component of tourism

Another aspect in a cultural tourism measurement is defined by the fact that recreational resources are closely connected with the level of social and cultural land invasion.

By the development, we mean the movement of territory from the unknown place (a point of destination - e.g. Thailand) to one's own place (living place, work and habitual leisure place - countryside house)

Spatial active recreation, and tourism in particular, solve problems that are more connected with socio-cultural space development, rather than with the leisure of the population.

Nowadays, (Nikolaenko, 2003) the following types of (development levels) space are recognized:

a) The unknown space – the one beyond the habitation of people belonging to certain socio-cultural community (such places are almost non-existent);

b) the Place - the space which is well brought under by a person or group of people (e.g. in some areas of Moscow - Red Square, Lenin Hills; in Siberia - Lake Baikal). These objects can be considered as places for the Russians, no matter where exactly they live, as it is a space filled with meaning and values of a specific socio-cultural community;

c) one's space - assigned to a particular socio-cultural community of people (e.g. Moscow - moscovite, St. Petersburg - Petersburgian);

g) pioneer space - assigned to a particular country, but poorly brought under; attractive for travelers and sports tourists (mountains, taiga, etc);

d) the periphery - a historical concept that suggests a weakly developed territory relating to the centre of socio-cultural development (resort –a touristic center, which organizes excursions to the neighboring village - on the periphery, etc);

e) foreign space - assigned to a particular country, ethnic group, etc.

In our opinion, it is the problem of effective development, hierarchies and correlation of social and cultural spaces that can be considered as a very promising research field.

Thus, the socio-cultural potential of tourism industry requires that various opportunities exist to meet different socio-cultural needs of an individual in the field of leisure. The degree of satisfaction of these needs is reflected in the effectiveness of social and cultural tourism as an area of livelihood of an individual (Zorin & Kvartalnov, 2003).

We suppose that another two points should be added to the abovementioned criteria of the tourism effectiveness. First, the spiritual and moral effectiveness lies in the increase of steady interests, causes of action, in the development of moral principles related to an individual's perception of social values, work and the family. Second point highlights that cultural and cognitive efficiency lies in the acquisition of additional knowledge and the development of cognitive activity as a consequence of the perception of values of culture, education, labor, public life, sights of attraction in visited places.

Functions of tourism in the globalization era

As it was previously mentioned, in the context of globalization tourism acquires new functions: it has been considered as an important mechanism of managing the intercultural communication, and also as a way of implementation of the principles of social partnership at the level of interaction between the various entities.

Modern trends in the development of social psychology in the West reflect the transformation of society of productivity and well-being into the "society of free time"; and since "free time" is a necessary and essential condition for the existence and prosperity of the tourism industry, then with its growth, the number of tourists increases as well. This is mostly because of the distance that seemed huge in the past, now is not such a serious impediment to the implementation of any trip. In addition, Western society welfare allows a significant proportion of middle class people to actively travel. The number of travelers is increasing with each decade in about a half (Aleksandrova, 2014).

Due to the growth of the number of trips and travelers, as well as the development of global means of telecommunications, rates of social and cultural communication between different continents, regions and countries of the world have raised to an extremely high level. Cultural integration trends are spotted in all parts of the world. People of different countries and nationalities are actively sharing food, music, fashion, which leads to the universalization of lifestyles in many cities around the world.

At the same, although the lifestyle of the people of various countries acquire common features - people get closer acquainted with the culture of other people

and include its elements in their own culture - the opposite aspiration takes place. It originates in the feeling of protest against uniformity, in the desire to protect their cultural origins and preserve the uniqueness of the local culture and language. This trend can be described as "cultural nationalism" (Petrova, 2008).

This problem has become urgent and tangibly evident as early as the 90s. Many believe that the problem of constructing the transnational cultural space based on unity without unification faces significant difficulties due to unequal communication opportunities and the commercialization of primary forms of intercultural interaction. This is seen especially in the areas of international tourism and higher education. The effects of tourism have become increasingly complex and contradictory. The commercialization of culture through artifacts sale can breathe life into traditional art forms, or modify them to such an extent that they will barely be recognized. The massive infusion of cash into the local economy may distort the stability in employment and lead to problems of family and community life. On the other hand, the commercialization of culture can cause the birth of a fake national culture, but at the same time, create jobs and thus to solve the existing problems of unemployment. Evaluation of tourism should be spread as the industry grows, and the complexity and variety of effects gets amplified (Pokrovsky & Chernyaev, 2008).

We can say that tourism, which has become one of the symbols of cultural globalization over the past decade and a half, is now the main commercial-consumer channel of cultural exchange. The transformation of the tourism industry into a powerful global business has led to the formation of national cultures and ethnic traditions into the goods offered to the consumer. However, not all countries are able to economically create and maintain the infrastructure of tourism, and those cultures that failed to be formed into a product, do not have a chance to express themselves in a transnational cultural space, and fall into oblivion. This was one of the reasons for the negative reaction to the cultural space of internationalization processes.

It is known that the paradigm of the universalization of culture based on expansion of the influence of Western cultural standards is largely based on the premise that, in parallel with the loss of positions of power and technological superiority, the loss of cultural influence is inevitable. However, there are other opinions. For example, S. Huntington, disagreeing with this situation, notes that the nation, which have successfully copied the basics of technological civilization, tend to quickly return to the basis of their own traditions and practices of harsh criticism of Western values. Civilization progress and literacy of the population anywhere has not yet led to the "Westernization" but on the contrary, causes what Huntington calls "indigenization" (Hantington, 2007).

We assume that a positive manifestation of the dialectic evolution of universal cultural heritage lies in one concept - the more our lifestyles are similar, the greater should be the desire to preserve the values that are accumulated in religion, language, literature, art and national culture as a whole. Although globalization inevitably converges many aspects of people's lives in different countries, we should not allow the unique traditions, which evolved over the centuries within each public body, to disappear.

Discussions

Active research on tourism problems began in the 70s of the twentieth century. As the scale of tourism was growing, so did the popularity of tourism as a research object. There have been numerous publications in scientific journals: Journal of Travel Research, 1962, Annals of Tourism Research, 1973, Tourist Review, 1946, Tourism Management, 1980, Tourism Recreation Research, 1977, The Journal of Tourism Studies, 1990 et al. (WTO, 1999).

In that period, the majority of publications on tourism discussed economic issues, as well as environmental issues; we can say that fairly narrow aspects of tourism have been analyzed.

Still, most of the publications of that period were devoted to the nature of tourism and its relationship with the pilgrimage, rituals, entertainment, human lifecycle (Dzhafari, 2008).

Attention to the problems of tourism has grown, the study of them has become more multifaceted.

Tourism started to some extent to be examined in the various sciences: Economics, geography, demography, history, sociology, anthropology, political science and others. Certain parts have become the subject of scientific understanding of the relevant sciences, each of them has borrowed methods and approaches of other sciences.

By the end of the twentieth century, the study of the tourism problems deepened and acquired a more complex structure. For example, marketing remains focused on sales, promotion and market segments, but at the same time, marketers begin to more deeply explore advertising, psychology of tourism motivation, i.e. to study the problems that were previously studied by sociology, anthropology, psychology and recreology. Environmental issues began to be studied not only by environmentalists, but also by geographers. At the same time geographers (along with representatives of other sciences) has focused on the study of certain areas of the Tourism Distribution: mountains, coast, islands, urban centers. The interaction of the host, guests and middlemen (guides, interpreters, guides, instructors, animators) began to be studied by sociologists and anthropologists, psychologists and political scientists, etc.

Nowadays, we suppose that there is an urgent need for a shift in research - from the description of the economic and geographic characteristics of tourism to a better understanding of the scope, direction, composition of tourist flows and the factors that determine the motivation of tourists' decisions on the location and type of recreation.

First of all, it is necessary, along with a description of the economic situation and service infrastructure in the country of entry, to proceed to the comprehensive study of ways and means of rapid social adaptation of tourists in the process of interaction with the local population and the possible consequences of this process on the public. In other words, there is a need to move from the superficial description of the state of the tourism industry to the in-depth and comprehensive recognition of the essence of the phenomenon of tourism, the disclosure of regularities and mechanisms of its functioning, their modeling, forecasting and diagnosis and on this basis - adoption of adequate tourism development policies.

The scale of tourist movements in modern society and the importance of the social changes that they have brought into the economic, political, social and

cultural life of the countries and people require further attention to strengthen their comprehensive study.

Conclusion

Tourism as the mass phenomenon began to develop actively in the second half of the 20th century. The globalization, comprising factors as information system and means of transport development at the end of XX-the beginning of the 21st century, determined growing dynamics of tourism development that can lead to turning the tourism business into the leading industry of the world economy and the major sociocultural phenomenon in the coming several decades.

Sociocultural functions of tourism are closely connected with cultural development of society, value priorities and reference points of society:

— the tourism phenomenon in a sense means heterogeneity, approval of coexistence of cultures in individual experience that primarily assumes readiness for interaction, aspiration to pluralism, but not to uniformity;

— mutual enrichment of transnational forms of universal culture occurs in many respects thanks to exchange of sociocultural information between tourists. In this respect the phenomenon of tourism plays an important role of the channel of cultural intercivilization interaction. However it should be noted that consumption priorities of modern society result in mass spatial practices of tourism leveling its initial cognitive potential;

— specifics of the international tourism development involves tourism becoming more and more the commercial and consumer channel of global cultural exchange. The culture and tradition are arranged as goods which are exposed at a fair of cultures. The tourism turning into a powerful industry is one of globalization symbols. Nevertheless, not all countries are able to create and support tourism infrastructure that again leads to communication inequality. Where the culture fails to be arranged in goods, it indulges in oblivion;

— despite the fact that along with globalization the reality of communicative community acquires more visible traits, globalization brings into a question the inalienable right of the person – his "right to own culture" (Uhina, 2016). The new communication opportunities used in one's own strategic and egoistical purposes lead leaders of globalization not only to increase in own economic and political power, but force out (and in other cases even destroy) local cultures and the vital worlds which are a basis of existence of local communities.

Disclosure statement

No potential conflict of interest was reported by the authors.

Notes on contributors

Elena V. Yudina - PhD in Sociology, assistant professor, Faculty training of highly qualified personnel, Russian State University of Tourism and Service, Moscow, Russia.

Tatiana V. Uhina - PhD in Economy, assistant professor, Department of Economics and Management, Russian State University of Tourism and Service, Moscow, Russia.

Irina V. Bushueva - Doctor of Economic Sciences, Professor, Dean of the Faculty of training of highly qualified personnel, Russian State University of Tourism and Service, Moscow, Russia.

Natalia T. Pirozhenko - PhD in Pedagogy, assistant professor, Dean of the Faculty of Economics, Management and Law, Russian State University of Tourism and Service, Moscow, Russia.

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